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THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XLVII—No. 5 **March, 1959**

NO true theosophist, from the most ignorant up to the most learned, ought to claim infallibility for anything he may say or write upon occult matters. Those of us who pretend to teach others more ignorant than ourselves—are all liable to err. So long as the artist is imperfect, how can his work be perfect? "Endless is the search for truth!" Let us love it and aspire to it for its own sake, and not for the glory or benefit a minute portion of its revelation may confer on us.

—H. P. BLAVATSKY

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A U M

No matter who or what claims us outwardly, we are each the property of the self.
—WILLIAM Q. JUDGE

THEOSOPHY

Vol. XLVII March, 1959 No. 5

THE ROLE OF WILLIAM Q. JUDGE

AS the events of the nineteenth-century cycle of the Theosophical Movement slowly pass into history, the figure of H. P. Blavatsky is less and less touched by controversy. Her works stand as her monument, and there is little concern over her role in the organizational doings of the Movement. If the truth were known, it might be acknowledged that she really had no "role" in organizational Theosophy. She engaged to create the literature of the Movement and to root in the West a working basis of occult discipleship. She fulfilled this double engagement and left the scene.

Her work, then, was unequivocal. Even those who seem to be largely neglecting her writings—as, for example, the Theosophical Society, which seldom lists any book of H. P. Blavatsky among those offered for sale in its periodicals—make no attempt to displace her as the primary founder of the Theosophical Movement. The case of William Q. Judge, however, is different. Mr. Judge was extensively involved in the organizational controversies of the Movement, and opinions about him vary all the way from the idea that he was personally responsible for the break-up of the Theosophical Society, ultimately, into several separate organizations, to the conception of him as the faithful executor of H.P.B.'s intentions respecting the continuity of the work.

The shadow of the "successorship" controversy falls upon Judge, despite the fact that no one was more forthright in repudiating the idea that any kind of authority in Theosophy could attach to a person by reason of office occupied or duties inherited. If William Q. Judge is to

be understood at all, it is necessary to extricate him from the bog of history of the last ten years of the nineteenth-century Movement, and to consider the record of his work apart from claims and counter-claims concerning his role.

The Theosophical Movement may be said to have aspects: a political aspect, concerned with organization; a philosophic aspect, made up of writings expository of the Wisdom-Religion; and an esoteric aspect, dealing with the inner life, the purposes and fires of discipleship. Since the third aspect of the Movement concerns the most intimate of all relationships and begins and ends in private decision, it can hardly be subjected to analysis or debate. Its literature is the literature of devotion and trust, and while the secret life of the student of Theosophy may indeed be the source of his inspiration in all that he does, nothing can be proved or disproved by attempting to invade this sanctuary with attitudes which immediately destroy its values.

The area of public discussion is the area of philosophy. It might be urged that the political aspect of the Movement is also open to discussion, as indeed it is, but this is the question on which the entire problem of the Theosophical Movement turns. The acts of those persons who were decisive figures in the shaping of the outward form—and forms —of the Theosophical Movement were no doubt important, and ought to be examined, but it is necessary also to balance this activity with judgment as to the very nature of the Movement itself. What, after all, are the purposes of the Movement, and how is its success to be measured?

Certain difficulties are at once apparent, in this question. It is easy enough to measure *political* achievement. This is done by a count of members, by identifying "success" with organizational eminence and influence. But it hardly needs pointing out that organizational success is not the same as "philosophical" success. Actually, the expression, "philosophical success" seems to entail an unperceptive vulgarity which no lover of philosophy could admire. No one, at any rate, has been able to lay a yardstick along side of the work of a great philosopher and to say that he came within a measurable distance to absolute truth. Probably the closest thing to this sort of identification of philosophic excellence that we can have is the writings of H. P. Blavatsky, which were, after all, an endeavor to show the common ground of truth in ancient and modern philosophies, religions, and sciences. On this view, progress in Theosophy means progress in the undertaking for which H.P.B.

set an example. Who, then, is to judge the progress of another? Manifestly, the thing is impossible.

It is understandable, therefore, if not excusable, that Theosophists who take upon themselves the task of measuring the work of the Movement, and of the various aspects of the Movement, tend to fall back on a political or organizational criterion of progress. What is measured may not be philosophy, and it may not be as important as philosophy, but it can at least be measured! It is assumed that something of philosophy is bound to "rub off" on organizational protagonists, so that, somehow, the philosophical work of the Movement will get done.

But when there is an issue between philosophy and organization, it is philosophy which tends to be ignored. This is what has happened to William Q. Judge.

Unlike H. P. Blavatsky, Judge left no imposing body of literature behind him. His writings are simple, almost homely in character, and his career, on the surface, undramatic. So far as the Theosophical literature is concerned, it is possible to assume that his contribution was negligible. That is, while no one could suggest this of H. P. Blavatsky and remain even a nominal Theosophist, the only compulsion to give attention to William Q. Judge is an unadorned philosophic interest in *what he wrote.* It follows that those who take a primarily political interest in the Theosophical Movement do in fact ignore Judge. "Political," here, of course, means an organizational conception of the work of the Movement.

Yet Judge was first, last, and always a philosopher in his approach to Theosophy. It might be said that it fell to his lot to rework the materials supplied by H.P.B. and to plough them into the cultural soil of the Western mind. This he did, indefatigably and unceasingly. The organizational or institutional side of the Movement never assumed a very large proportion in his life, despite his extensive activities as a leader of the Theosophical organization in the United States. From the beginning, he explored the meanings and applications of the philosophy. Theosophy, at his hands, gained an expression in the vocabulary of everyday life. A reading, from beginning to end, of the articles and letters of William Q. Judge is a tour of a Western mind saturated with the Theosophical philosophy—a mind endlessly fertile in suggestive applications and new turns of meaning. No one can compare with Judge in his familiarity with *Isis Unveiled* and *The Secret Doctrine.* No one can

stand beside him in the ability to make the great principles of the philosophy illuminate practical questions. If the first object of the Theosophical Movement is to form the nucleus of a universal brotherhood of humanity, and if that nucleus is to come into being through philosophical understanding, then Judge labored in the service of that object throughout all his days.

There is no reason to suppose that the universal brotherhood envisioned by the Founders of the Movement is a matter of organizational expansion. Brotherhood is not a documentary or contractual affair. It is a state of feeling with regard to one's fellows, and more than this—it is a comprehension of both the similarities and differences among men, and of how, through the slow processes of growth and education, they may enter more and more into cooperative and fraternal relationships. This means a thorough grasp of the psychic, moral, and intellectual constituents of man, and of the cycles through which these elements change in their relations, one with another, eventually permitting the spiritual nature to become the governing principle in human decision.

Brotherhood, in short, is not possible without the deepening influence of philosophy. It may be said that of all the associates of H. P. Blavatsky, Judge alone showed profound awareness of this fact. How can we know this? By reading and studying Judge. One can let go as relatively unimportant all the controversial questions regarding Judge's "status," and rest judgment entirely on his philosophical writings. In fact, one *ought* to do this, since a hundred years from now nothing will matter save the lift to the human mind and spirit that can be discerned in the works of such men. Of course, it is not only possible, but likely, that the student who carefully goes over Judge's philosophical contributions will return to the history of the political or organizational side of the Movement in a much better position to form judgments concerning what happened in the past, but there is no need to prejudge issues of this sort. It is enough to discover the character of the man in his philosophic writings and to gain something of his vision of the purposes, processes, and future of the Theosophical Movement.

ON ENGRAFTING RELIGIOUS THOUGHT

[In *The Theosophist* for June, 1883, H. P. Blavatsky published an article entitled, "A Few Thoughts On Some Wise Words From a Wise Man." She began by quoting extensively from Babu Rajnarain Bose, "the well known Brahmo," who had written on the text, *"Strengthening the bonds of union between men of all religious persuasions, and creeds."* This is the "esteemed contemporary," the "respected Brahmo gentleman" referred to on page 201, and "the author," page 202. Madame Blavatsky "begs to differ" from Bose's opinion that "Differences of religion must always exist in the world," and defines a "genuine morality," independent of religions, creeds, codes, and God or gods.

Madame Blavatsky's comments on Bose's article were last reprinted in THEOSOPHY for November, 1943, under the present title.—Eds. THEOSOPHY.]

AS our esteemed contemporary puts it,—"it is impossible to obliterate differences of face and make all faces exactly resemble each other." Has the idea ever struck him that it is as difficult to entirely obliterate innate differences of mental perceptions and faculties, let alone to reconcile them by bringing under one standard the endless varieties of human nature and thought? The latter may be forced from its natural into an artificial channel. But, like a mask however securely stuck on one's face, and which is liable to be torn off by the first strong gust of wind that blows under, the convictions thus artificially inoculated are liable at any day to resume their natural course—the new cloth put upon the old garment torn out, and—"the rent made worse." We are with those who think that, as nature has never intended the process known in horticulture as engrafting, so she has never meant that the ideas of *one* man should be engrafted with those of any other man, since were it so she would have—if really guided by intelligence—created all the faculties of human mind, as all plants, homogeneous, which is not the case. Hence, as no kind of plant can be induced to grow and thrive artificially upon another plant which does not belong to the same natural order, so no attempt toward engrafting our views and beliefs on individuals whose mental and intellectual capacities differ from ours—as one variety or species of plants differs from another variety—will ever be successful. The missionary effort directed for several hundred years toward christianizing the natives of India, is a

good instance in hand and illustrates the inevitable failure following every such fallacious attempt. Very few among those natives upon whom the process of engrafting succeeded, have any real merit; while the tendency of the great majority is to return to its original specific type, that of a true-born pantheistic Hindu, clinging to his forefather's caste and gods as a plant clings to its original genera. . . . We doubt whether we will ever prove our love to man by depriving him of a fundamental and essential prerogative, that of an untrammelled and entire liberty of his thoughts and conscience.

* * * * *

What religion ever claimed more than Christianity "love of God and love of man"—aye, "love of all men as our brothers"; and yet where is that creed that has ever surpassed it in bloodthirstiness and cruelty, in intolerance to the damnation of all other religions! "What crimes has it (Religion in general) not committed?" exclaims Prof. Huxley quoting from Lucretius, and "what cruelties," he adds,—referring to Christianity—"have been perpetrated in the name of Him who said 'Love your enemies; blessed are the peacemakers,' and so many other noble things." Truly this religion of Love and Charity is now built upon the most gigantic holocaust of victims, the fruits of the unlawful, sinful desire to bring over all men to one mode of thinking, at any rate to one "essential" point in their religion—belief in Christ. We admit and recognize fully that it is the duty of every honest man to try to bring round by "argument and gentle persuasion" every man who errs with respect to the "essentials" of universal ethics, and the usually recognized standard of morality. But the latter is the common property of *all* religions, as of *all* the honest men, irrespective of their beliefs. The principles of the true moral code, tried by the standard of right and justice, are recognized as fully, and followed just as much by the honest atheist as by the honest theist, religion and piety having, as can be proved by statistics, very little to do with the repression of vice and crime. A broad line has to be drawn between the external practice of one's moral and social duties, and that of the real intrinsic virtue practised but for its own sake. Genuine morality does not rest with the profession of any particular creed or faith, least of all with belief in gods or a God; but it rather depends upon the degree of our own individual perceptions of its direct bearing upon human happiness in general, hence—upon

our own personal weal. But even this is surely not all. "So long as man is taught and allowed to believe that he must be just, that the strong hand of law may not punish him, or his neighbour take his revenge"; that he must be enduring because complaint is useless and weakness can only bring contempt; that he must be temperate, that *his* health may keep good and all his appetites retain their acuteness; and, he is told that, if he serves *his* friends, his friends may serve him, if he defends his country, he defends himself, and that by serving his God he prepares for himself an eternal life of happiness hereafter—so long, we say, as he acts on such principles, virtue is *no virtue,* but verily the culmination of SELFISHNESS. However sincere and ardent the faith of a theist, unless, while conforming his life to what he pleases to term *divine* laws, he gives precedence in his thoughts first to the benefit that accrues from such a moral course of actions *to his brother,* and then only thinks of himself—he will remain at best—a pious egotist; and we do claim that belief in, and fear of God in man, is chiefly based upon, develops and grows in exact proportion to his selfishness, his fear of punishment and bad results only for himself, without the least concern for his brother. We see daily that the theist, although defining morality as the conformity of human actions to *divine* laws, is not a tittle more moral than the average atheist or infidel who regards a moral life simply the duty of every honest right-thinking man without giving a thought to any reward for it in after-life. The apparently discrepant fact that one who disbelieves in his survival after death should, nevertheless, frame in most cases his life in accordance with the highest rules of morality, is not as abnormal as it seems at first. The atheist, knowing of but one existence, is anxious to leave the memory of his life as unsullied as possible in the after-remembrances of his family and posterity, and *in honour even with those yet unborn.* In the words of the Greek Stoic—"though all our fellow-men were swept away, and not a mortal *nor immortal* eye were left to approve or condemn, should we not here, within our breast, have a judge to dread, and a friend to conciliate?" No more than theism is atheism congenite with man. Both grow and develop in him together with his reasoning powers, and become either fortified or weakened by reflection and deduction of evidence from facts. In short, both are entirely due to the degree of his emotional nature, and man is no more responsible for being an atheist than he is for becoming a theist. Both terms are entirely misunderstood. Many are called impious not for hav-

ing a worse but a different religion, from their neighbors, says Epicurus. Mahomedans are stronger theists than the Christians, yet they are called "infidels" by the latter, and many are the theosophists regarded as atheists, not for the denying of the Deity but for thinking somewhat peculiarly concerning this ever-to-be unknown Principle. As a living contrast to the atheist, stands the theist believing in other lives or a life to come. Taught by his creed that prayer, repentance and offerings are capable of obliterating sin in the sight of the "all-forgiving, loving and merciful Father in Heaven," he is given every hope—the strength of which grows in proportion to the sincerity of his faith—that his sins will be remitted to him. Thus, the moral obstacle between the believer and sin is very weak if we view it from the standpoint of human nature. The more a child feels sure of his parents' love for him, the easier he feels it to break his father's commands. Who will dare to deny that the chief, if not the only cause of half the misery with which Christendom is afflicted —especially in Europe, the stronghold of sin and crime—lies not so much with human depravity as with its belief in the goodness and infinite mercy of "our Father in Heaven," and especially in the vicarious atonement? Why should not men imagine that they can drink of the cup of vice with impunity—at any rate, in its results in the hereafter—when one half of the population is offered to purchase absolution for its sins for a certain paltry sum of money, and the other has but to have faith in, and place reliance upon Christ to secure a place in paradise—though he be a murderer, starting for it right from the gallows! The public sale of indulgences for the perpetration of crime on the one hand, and the assurance made by the ministers of God that the consequences of the worst of sins may be obliterated by God at his will and pleasure, on the other, are quite sufficient, we believe, to keep crime and sin at the highest figure. He, who loves not virtue and good for their own sake and shuns not vice as vice, is sure to court the latter as a direct result of his pernicious belief. One ought to despise that virtue which prudence and fear alone direct.

We firmly believe in the actuality and the philosophical necessity of "Karma," *i.e.,* in that law of unavoidable retribution, the not-to-be diverted effect of every cause produced by us, reward as punishment in strict conformity with our actions; and we maintain that since no one can be made responsible for another man's religious beliefs with whom, and with which, he is not in the least concerned—that perpetual craving

for the conversion of all men we meet to our own modes of thinking and respective creeds becomes a highly reprehensible action. With the exception of those above-mentioned cases of the universally recognized code of morality, the furtherance or neglect of which has a direct bearing upon human weal or woe, we have no right to be influencing our neighbours' opinions upon purely transcendental and unprovable questions, the speculations of our emotional nature. Not because any of these respective beliefs are in any way injurious or bad *per se;* on the contrary, for every ideal that serves us as a point of departure and a guiding star in the path of goodness and purity, is to be eagerly sought for, and as unswervingly followed; but precisely on account of those differences and endless variety of human temperaments, so ably pointed out to us by the respected Brahmo gentleman in the lines as above quoted.* For if, as he truly points out—none of us is infallible, and that "the religious opinions of men are subject to progress" (and change, as he adds), that progress being endless and quite likely to upset on any day our strongest convictions of the day previous; and that as historically and daily proved "nothing has done so much mischief" as the great variety of conflicting creeds and sects which have led but to bloody wars and persecutions, and the slaughter of one portion of mankind by the other, it becomes an evident and an undeniable fact that, by adding converts to those sects, we add but so many antagonists to fight and tear themselves to pieces, if not now, then at no distant future. And in this case we do become responsible for their actions. Propagandism and conversion are the fruitful seeds sown for the perpetration of future crimes, the *odium theologicum* stirring up religious hatreds—which relate as much to the "Essentials" as to the non-essentials of any religion—being the most fruitful as the most dangerous for the peace of mankind. In Christendom, where at each street-corner starvation cries for help: where pauperism, and its direct result, vice and crime, fill the land with desolation—millions upon millions are annually spent upon this unprofitable and sinful work of proselytism. With that charming inconsistency which was ever the characteristic of the Christian churches, the same Bishops who have opposed but a few decades back the building of railways, on the ground that it was an act of rebellion against God who willed that man should not go quite as quick as the wind; and had opposed the introduction of the telegraphy, saying that it was a tempting

* Omitted here. See *The Theosophist* iv, 213-14.—Eds. THEOSOPHY.

of Providence; and even the application of anaesthetics in obstetrical cases, "under the pretence," Prof. Draper tells us, "that it was an impious attempt to escape from the curse denounced against all women in Genesis iii. 16," those same Bishops do not hesitate to meddle with the work of Providence when the "heathen" are concerned. Surely if Providence hath so decreed that women should be left to suffer for the sin of Eve, then it must have also willed that a man born a heathen should be left one as—pre-ordained. Are the missionaries wiser, they think, than their God, that they should try to correct his mistakes; and do they not also rebel against Providence, and its mysterious ways? But leaving aside things as dark to them as they are to us, and viewing "conversion" so called, but from its practical aspect, we say that he, who under the dubious pretext that because something *is truth to him* it must be truth also for everyone else, labours at the conversion of his neighbours, is simply engaged in the unholy work of breeding and raising future Cains.

Indeed, our "love of man" ought to be strong enough and sufficiently intuitional to stifle in us that spark of selfishness which is the chief motor in our desire to force upon our brother and neighbour our own religious opinions and views which *we* may "consider (for the time being) to be true." It is a grand thing to have a worthy Ideal, but a still greater one to live up to it; and where is that wise and infallible man who can show without fear of being mistaken to another man what or who should be his ideal? If, as the theist assures us—"God is all in all" —then must he be in every ideal—whatever its nature, if it neither clashes with recognized morality, nor can it be shown productive of bad results. Thus, whether this Ideal be God, the pursuit of Truth, humanity collectively, or, as John Stuart Mill has so eloquently proved, simply our own country; and that in the name of that ideal man not only works for it, but becomes better himself, creating thereby an example of morality and goodness for others to follow, what matters it to his neighbour whether this ideal be a chimerical utopia, an abstraction, or even an inanimate object in the shape of an idol, or a piece of clay?

Let us not meddle with the natural bent of man's religious or irreligious thought, any more than we should think of meddling with his private thoughts, lest by so doing, we should create more mischief than benefit, and deserve thereby his curses. Were religions as harmless and as innocent as the flowers with which the author compares them, we

would not have one word to say against them. Let every "gardener" attend but his own plants without forcing unasked his own variety upon those of other people, and all will remain satisfied. As popularly understood, Theism has, doubtless, its own peculiar beauty, and may well seem "the most fragrant of flowers in the garden of religions"—to the ardent theist. To the atheist, however, it may possibly appear no better than a prickly thistle; and the theist has no more right to take him to task for his opinion, than the atheist has to blame him for his horror of atheism. For all its beauty it is an ungrateful task to seek to engraft the rose upon the thistle, since in nine cases out of ten the rose will lose its fragrance, and both plants their shapes to become a monstrous hybrid. In the economy of nature everything is in its right place, has its special purpose, and the same potentiality for good as for evil in various degrees—if we will but leave it to its natural course. The most fragrant rose has often the sharpest thorns; and it is the flowers of the thistle when pounded and made up into an ointment that will best cure the wounds made by her cruel thorns.

In our humble opinion, the only "Essentials" in the Religion of Humanity are—virtue, morality, brotherly love, and kind sympathy with every living creature, whether human or animal. This is the common platform that our Society offers to all to stand upon; the most fundamental differences between religions and sects sinking into insignificance before the mighty problem of reconciling humanity, of gathering all the various races into one family, and of bringing them all to a conviction of the utmost necessity in this world of sorrow to cultivate feelings of brotherly sympathy and tolerance, if not actually of love. Having taken for our motto—"In these Fundamentals—unity; in non-essentials—full liberty; in all things—charity," we say to all collectively and to every one individually—"keep to your forefather's religion, whatever it may be—if you feel attached to it, Brother; think with your own brains—if you have any; be by all means *yourself*—whatever you are, unless you are really a bad man. And remember above all, that a wolf in his own skin is immeasurably more honest than the same animal—under a sheep's clothing."

CONVERSATIONS ON OCCULTISM

IV: Knowledge of Elementals

STUDENT.—Is there any reason why you do not give me a more detailed explanation of the constitution of elementals and the modes by which they work?

Sage.—Yes. There are many reasons. Among others is your inability, shared by most of the people of the present day, to comprehend a description of things that pertain to a world with which you are not familiar and for which you do not yet possess terms of expression. Were I to put forth these descriptions, the greater part would seem vague and incomprehensible on one hand, while on the other many of them would mislead you because of the interpretation put on them by yourself. Another reason is that, if the constitution, field of action, and method of action of elementals were given out, there are some minds of a very inquiring and peculiar bent who soon could find out how to come into communication with these extraordinary beings, with results disadvantageous to the community as well as the individuals.

Student.—Why so? Is it not well to increase the sum of human knowledge, even respecting the most recondite parts of nature; or can it be that the elementals are bad?

Sage.—It is wise to increase the knowledge of nature's laws, but always with proper limitations. All things will become known some day. Nothing can be kept back when men have reached the point where they can understand. But at this time it would not be wise to give them, for the asking, certain knowledge that would not be good for them. That knowledge relates to elementals, and it can for the present be kept back from the scientists of today. So long as it can be retained from them, it will be, until they and their followers are of a different stamp.

As to the moral character of elementals, they have none: they are colorless in themselves—except some classes—and merely assume the tint, so to speak, of the person using them.

Student.—Will our scientific men one day, then, be able to use these

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NOTE.—These articles by Wm. Q. Judge were first published in the *Path,* July and August, 1888, and were last reprinted in THEOSOPHY, January, 1949.

beings, and, if so, what will be the manner of it? Will their use be confined to only the good men of the earth?

Sage.—The hour is approaching when all this will be done. But the scientists of today are not the men to get this knowledge. They are only pigmy forerunners who sow seed and delve blindly in no thoroughfares. They are too small to be able to grasp these mighty powers, but they are not wise enough to see that their methods will eventually lead to Black Magic in centuries to come when they shall be forgotten.

When elemental forces are used similarly as we now see electricity and other natural energies adapted to various purposes, there will be "war in heaven." Good men will not alone possess the ability to use them. Indeed the sort of man you now call "good" will not be the most able. The wicked will, however, pay liberally for the power of those who can wield such forces, and at last the Supreme Masters, who now guard this knowledge from children, will have to come forth. Then will ensue a dreadful war, in which, as has ever happened, the Masters will succeed and the evil doers be destroyed by the very engines, principalities, and powers prostituted to their own purposes during years of intense selfish living. But why dilate on this; in these days it is only a prophecy.

Student.—Could you give me some hints as to how the secrets of the elemental plane are preserved and prevented from being known? Do these guardians of whom you speak occupy themselves in checking elementals or how? Do they see much danger of divulgement likely in those instances where elemental action is patent to the observer?

Sage.—As to whether they check elementals or not need not be inquired into, because, while that may be probable, it does not appear very necessary where men are unsuspicious of the agency causing the phenomena. It is much easier to throw a cloud over the investigator's mind and lead him off to other results of often material advantage to himself and men, while at the same time acting as a complete preventive or switch which turns his energies and application into different departments.

It might be illustrated thus: Suppose that a number of trained occultists are set apart to watch the various sections of the world where the mental energies are in fervid operation. It is quite easy for them to see in a moment any mind that is about reaching a clue into the elemental world; and, besides, imagine that trained elementals themselves con-

stantly carry information of such events. Then, by superior knowledge and command over this peculiar world, influences presenting various pictures are sent out to that enquiring mind. In one case it may be a new moral reform, in another a great invention is revealed, and such is the effect that the man's whole time and mind are taken up by this new thing which he fondly imagines is his own. Or, again, it would be easy to turn his thoughts into a certain rut leading far from the dangerous clue. In fact, the methods are endless.

Student.—Would it be wise to put into the hands of truly good, conscientious men who now use aright what gifts they have, knowledge of and control over elementals, to be used on the side of right?

Sage.—The Masters are the judges of what good men are to have this power and control. You must not forget that you cannot be sure of the character at bottom of those whom you call "truly good and conscientious men." Place them in the fire of the tremendous temptation which such power and control would furnish, and most of them would fail. But the Masters already know the characters of all who in any way approach to a knowledge of these forces, and They always judge whether such a man is to be aided or prevented. They are not working to make these laws and forces known, but to establish right doctrine, speech, and action, so that the characters and motives of men shall undergo such radical changes as to fit them for wielding power in the elemental world. And that power is not now lying idle, as you infer, but is being always used by those who will never fail to rightly use it.

Student.—Is there any illustration at hand showing what the people of the present day would do with these extraordinary energies?

Sage.—A cursory glance at men in these western worlds engaged in the mad rush after money, many of them willing to do anything to get it, and at the strain, almost to warfare, existing between laborers and users of labor, must show you that, were either class in possession of power over the elemental world, they would direct it to the furtherance of the aims now before them. Then look at Spiritualism. It is recorded in the Lodge—photographed, you may say, by the doers of the acts themselves—that an enormous number of persons daily seek the aid of mediums and their "spooks" merely on questions of business. Whether to buy stocks, or engage in mining for gold and silver, to deal in lotteries, or to make new mercantile contracts. Here on one side is a picture of a coterie of men who obtained at a low figure some mining property on

the advice of elemental spirits with fictitious names masquerading behind mediums; these mines were then to be put upon the public at a high profit, inasmuch as the "spirits" promised metal. Unhappily for the investors, it failed. But such a record is repeated in many cases.

Then here is another where in a great American city—the Karma being favorable—a certain man speculated in stocks upon similar advice, succeeded, and, after giving the medium liberal pay, retired to what is called enjoyment of life. Neither party devoted either himself or the money to the benefiting of humanity.

There is no question of honor involved, nor any as to whether money ought or ought not to be made. It is solely one as to the propriety, expediency, and results of giving suddenly into the hands of a community unprepared and without an altruistic aim, such abnormal power. Take hidden treasure, for instance. There is much of it in hidden places, and many men wish to get it. For what purpose? For the sake of ministering to their luxurious wants and leaving it to their equally unworthy descendants. Could they know the mantram controlling the elementals that guard such treasure, they would use it at once, motive or no motive, the sole object being the money in the case.

Student.—Do some sorts of elementals have guard over hidden treasure?

Sage.—Yes, in every instance, whether never found or soon discovered. The causes for the hiding and the thoughts of the hider or loser have much to do with the permanent concealment or subsequent finding.

Student.—What happens when a large sum of money, say, such as Captain Kidd's mythical treasure, is concealed, or when a quantity of coin is lost?

Sage.—Elementals gather about it. They have many and curious modes of causing further concealment. They even influence animals to that end. This class of elementals seldom, if ever, report at spiritualistic séances. As time goes on the forces of air and water still further aid them, and sometimes they are able even to prevent the hider from recovering it. Thus in course of years, even when they may have altogether lost their hold on it, the whole thing becomes shrouded in mist, and it is impossible to find anything.

Student.—This in part explains why so many failures are recorded in the search for hidden treasure. But how about the Masters; are they

prevented thus by these weird guardians?

Sage.—They are not. The vast quantities of gold hidden in the earth and under the sea are at their disposal always. They can, when necessary for their purposes, obtain such sums of money on which no living being or descendants of any have the slightest claim, as would appall the senses of your greatest money-getter. They have but to command the very elementals controlling it, and They have it. This is the basis for the story of Aladdin's wonderful lamp, more true than you believe.

Student.—Of what use then is it to try, like the alchemists, to make gold? With the immense amount of buried treasure thus easily found when you control its guardian, it would seem a waste of time and money to learn transmutation of metals.

Sage.—The transmutation spoken of by the real alchemists was the alteration of the base alloy in man's nature. At the same time, actual transmutation of lead into gold is possible. And many followers of the alchemists, as well as of the pure-souled Jacob Boehme, eagerly sought to accomplish the material transmuting, being led away by the glitter of wealth. But an Adept has no need for transmutation, as I have shown you. The stories told of various men who are said to have produced gold from base metals for different kings in Europe are wrong explanations. Here and there Adepts have appeared, assuming different names, and in certain emergencies they supplied or used large sums of money. But instead of its being the product of alchemical art, it was simply ancient treasure brought to them by elementals in their service and that of the Lodge. Raymond Lully or Robert Flood might have been of that sort, but I forbear to say, since I cannot claim acquaintance with those men.

Student.—I thank you for your instruction.

Sage.—May you reach the terrace of enlightenment!

V: MANTRAMS

Student.—You spoke of mantrams by which we could control elementals on guard over hidden treasure. What is a mantram?

Sage.—A mantram is a collection of words which, when sounded in speech, induce certain vibrations not only in the air, but also in the finer ether, thereby producing certain effects.

Student.—Are the words taken at haphazard?

Sage.—Only by those who, knowing nothing of mantrams, yet use them.

Student.—May they, then, be used according to rule and also irregularly? Can it be possible that people who know absolutely nothing of their existence or field of operations should at the same time make use of them? Or is it something like digestion, of which so many people know nothing whatever, while they in fact are dependent upon its proper use for their existence? I crave your indulgence because I know nothing of the subject.

Sage.—The "common people" in almost every country make use of them continually, but even in that case the principle at the bottom is the same as in the other. In a new country where folklore has not yet had time to spring up, the people do not have as many as in such a land as India or in long settled parts of Europe. The aborigines, however, in any country will be possessed of them.

Student.—You do not now infer that they are used by Europeans for the controlling of elementals?

Sage.—No. I refer to their effect in ordinary intercourse between human beings. And yet there are many men in Europe, as well as in Asia, who can thus control animals, but those are nearly always special cases. There are men in Germany, Austria, Italy, and Ireland who can bring about extraordinary effects on horses, cattle, and the like, by peculiar sounds uttered in a certain way. In those instances the sound used is a mantram of only one member, and will act only on the particular animal that the user knows it can rule.

Student.—Do these men know the rules governing the matter? Are they able to convey it to another?

Sage.—Generally not. It is a gift self-found or inherited, and they only know that it can be done by them, just as a mesmerizer knows he can do a certain thing with a wave of his hand, but is totally ignorant of the principle. They are as ignorant of the base of this strange effect as your modern physiologists are of the function and cause of such a common thing as yawning.

Student.—Under what head should we put this unconscious exercise of power?

Sage.—Under the head of natural magic, that materialistic science can never crush out. It is a touch with nature and her laws always pre-

served by the masses, who, while they form the majority of the population, are yet ignored by the "cultured classes." And so it will be discovered by you that it is not in London or Paris or New York drawing-rooms that you will find mantrams, whether regular or irregular, used by the people. "Society," too cultured to be natural, has adopted methods of speech intended to conceal and to deceive, so that natural mantrams cannot be studied within its borders.

Single, natural mantrams are such words as "wife." When it is spoken it brings up in the mind all that is implied by the word. And if in another language, the word would be that corresponding to the same basic idea. And so with expressions of greater length, such as many slang sentences; thus, "I want to see the color of his money." There are also sentences applicable to certain individuals, the use of which involves a knowledge of the character of those to whom we speak. When these are used, a peculiar and lasting vibration is set up in the mind of the person affected, leading to a realization in action of the idea involved, or to a total change of life due to the appositeness of the subjects brought up and to the peculiar mental antithesis induced in the hearer. As soon as the effect begins to appear the mantram may be forgotten, since the *law of habit* then has sway in the brain.

Again, bodies of men are acted on by expressions having the mantramic quality; this is observed in great social or other disturbances. The reason is the same as before. A dominant idea is aroused that touches upon a want of the people or on an abuse which oppresses them, and the change and interchange in their brains between the idea and the form of words go on until the result is accomplished. To the occultist of powerful sight this is seen to be a "ringing" of the words coupled with the whole chain of feelings, interests, aspirations, and so forth, that grows faster and deeper as the time for the relief or change draws near. And the greater number of persons affected by the idea involved, the larger, deeper and wider the result. A mild illustration may be found in Lord Beaconsfield of England. He knew about mantrams, and continually invented phrases of that quality. "Peace with honor" was one; "a scientific frontier" was another; and his last, intended to have a wider reach, but which death prevented his supplementing, was "Empress of India." King Henry of England also tried it without himself knowing why, when he added to his titles, "Defender of the Faith." With these hints numerous illustrations will occur to you.

Student.—These mantrams have only to do with human beings as between each other. They do not affect elementals, as I judge from what you say. And they are not dependent upon *sound* so much as upon words bringing up ideas. Am I right in this; and is it the case that there is a field in which certain vocalizations produce effects in the *Akasa* by means of which men, animals, and elementals alike can be influenced, without regard to their knowledge of any known language?

Sage.—You are right. We have only spoken of natural, unconsciously-used mantrams. The scientific mantrams belong to the class you last referred to. It is to be doubted whether they can be found in modern Western languages—especially among English speaking people who are continually changing and adding to their spoken words to such an extent that the English of today could hardly be understood by Chaucer's predecessors. It is in the ancient Sanscrit and the language which preceded it that mantrams are hidden. The laws governing their use are also to be found in those languages, and not in any modern philological store.

Student.—Suppose, though, that one acquires a knowledge of ancient and correct mantrams, could he affect a person speaking English, and by the use of English words?

Sage.—He could; and all adepts have the power to translate a strictly regular mantram into any form of language, so that a single sentence thus uttered by them will have an immense effect on the person addressed, whether it be by letter or word of mouth.

Student.—Is there no way in which we might, as it were, imitate those adepts in this?

Sage.—Yes, you should study simple forms of mantramic quality, for the purpose of thus reaching the hidden mind of all people who need spiritual help. You will find now and then some expression that has resounded in the brain, at last producing such a result that he who heard it turns his mind to spiritual things.

Student.—I thank you for your instruction.

Sage.—May the Brahmamantram guide you to the everlasting truth.—Om.

CHARACTERISTICS OF THEOSOPHY

MOST Theosophists are familiar with a summarizing statement made by Madame Blavatsky to characterize the catholicity of Theosophic perspective. "Every true fact," she wrote, "is part and parcel of Theosophy." One intent of this must have been to discourage in nominal Theosophists the notion that they had exclusive possession of the synthesizing truths of the Secret Doctrine. Yet it was possible—as has been demonstrated on the least philosophical pages of theosophical history—to construe this statement as implying that nothing aside from specific Theosophical literature is really worth studying; that any person or persons not affiliated with a Theosophical body or devoted to Madame Blavatsky's own writings can possess more than inadequate understanding. This erroneous conclusion, however, could not stand in the face of Madame Blavatsky's demonstration, particularly in *Isis Unveiled* and *The Secret Doctrine,* that pure Theosophy could be elicited from the writings of her contemporaries as well as from the treatises of the ancients—further, that even a materialist or a religionist might have found his way, apparently unaided, to an important and true conviction.

It is therefore of some interest to reflect that there was a time when the term "Theosophy," in its present meaning, did not exist, and when representatives of the Secret Doctrine pursued their constructive labors without reference to some of the forms of exposition known as "theosophical" since the fourth century of our era. There was once in India, we are led to understand, a permeation of truths regarding man's spiritual destiny, so that the "fundamentals" of what we call theosophical philosophy did not need to be stated as propositions or utilized in the evaluation of a variety of religious teachings. According to Madame Blavatsky, it was an antiquity long predating both the Buddha and the *Bhagavad-Gita,* which has bequeathed to intuitive philosophers ever since the feeling that religion was once *natural,* a gnosis, and therefore not "religion" at all.

The beginnings of the Fifth Race humanity represented a Golden Age, protective of those energies of the mind which would later develop in diverse and contradictory directions. As the *manasic* power unfolds, it seems, man's capacity to rationalize will often lead to the but-

tressing of an emotional prejudice by claims that a special authority supports this or that personal opinion. From that time onward, the mind becomes an adventurer in a dangerous land. It is as if, when given wide scope in the exercise of free selection of ideas, men experimented with every form of compromise between the truths they felt in their hearts—and which were felt in all hearts in a "Golden Age"—and the opportunities to exalt the personal self. The conventional religions of the world, as H.P.B. demonstrated, represented such compromises, and while their symbols and doctrines therefore contained ingredients which appealed at one moment to the *noëtic* element in man, at others, the attraction was for the purely psychic.

The formation of religions, as we have known them throughout history, has never been prompted by the search for wisdom, but rather served as a way of pressing preferential claims. The Theosophical Movement, we may then say, originated, for our cycle, as the determination to distill wisdom from doctrine, to find beneath the conflicting claims of partisan religious alliances those truths which would unite humankind in realization of a common destiny of soul. It was Diogenes Laertius who traced the origin of Theosophy, as a program of study or "system" to an Egyptian Hierophant antedating the Ptolemies. This Hierophant consecrated himself to Amun, "the God of Wisdom." The significance of Laertius's point must be that this teacher directed attention to those teachings which were *beyond* creeds, to a way which thence forward would be discovered only by those who comprehend that they must undertake their own instruction, attain *natural* conviction for themselves.

It was this Theosophy which Ammonius Saccas conceived as a comprehensive program of self-instruction. His disciples, calling themselves "lovers of truth," recognized that the student of *Wisdom* must be willing to give hospitality to every representation of truth, reserving always the right to distill it anew in the crucible of his own understanding. Plotinus, pupil of Ammonius, was explicit in affirming that the secret gnosis to be obtained by theosophical study could be gained only by the man humble enough to recognize that consciously realized truth could never be reached by merely preferring one doctrine or teaching over another. The neophyte among the Alexandrian Theosophists was called upon to admit to himself that much of his supposed "knowledge" was merely opinion, and that he could move from opinion to illumination

only after establishing his independent judgment on a manasic basis—sufficiently independent of even his own cherished opinions to provide a fair basis for comparison with the differing opinions of others.

The genuine Theosophist must be able to perceive that millions of human beings who have never heard of Theosophy are ready, even eager, to undertake theosophic *study,* if the invitation comes in such a manner as to draw forth from them a desire to extend the depth and significance of their own thinking. An alliance of students of H. B. Blavatsky, moreover, in addition to desiring to keep the invitation to theosophical study free and open for all inquirers, will wish to afford those conditions which make the continuance of that study most rewarding, once it has been begun. To this end, no particular expositor of Theosophy, during the writing of articles or through talks or lectures, will wish his statements to be taken as "authoritative" in the usual sense of the word. For if one relies upon authority, he need not study—the student seeks self-reliance, not reliance.

A true Theosophical representative will wish not only to present a particular inspiration of an idea which moves him creatively at the time, but to point out that such creations are simply a natural efflorescence which occurs when one thinks and lives within the aura of the Theosophical tradition. In this manner, and to at least some degree, every Theosophist may express something of the breadth of the Theosophical Movement. It is to be, finally, a recognition of the universality of theosophical inspiration which will, in some future time, return us to a state of unmediated philosophical perception which will make "movements" and "programs" unnecessary. And it may be that precisely to the degree that one realizes this, he will also comprehend the immense importance of the present movement and program, and their *name*—Theosophy, which we trace from an Egyptian Hierophant, through Ammonius, to the most comprehensive manasic formulation of all time, the illustrative and inviting writings of Madame H. P. Blavatsky.

YOUTH-COMPANIONS ASK— AND ANSWER

IT is often said that to attain to the higher life one must renounce his personality and his lower nature. We find this assertion throughout Eastern philosophy, notably in the Bhagavad-Gita. *Madame Blavatsky refers to this renunciation many times. Since it is only by means of our personalities that we are able to experience and communicate with fellow beings on this plane, and thus gain knowledge and insight into our problems, how is it that this aspect of our nature must be given up? Like the monkey who has his hand full of nuts and is caught in the jar containing them because he refuses to let go, we too are prisoners of our desires. But need we give up the nuts entirely? Can we not break the jar and take the nuts with us on our search for the higher way of life—for perfection?—and "smithy" all the nuts "to kingly gold"?*

(*a*) It would be well to first define what we mean by personality. The personality, in the teachings of Theosophy, is said to be constituted of four "lower" principles, whose purpose is to serve as an instrument of the three-principled Immortal Ego on its path toward conscious enlightenment. That path is first *involution* downward, from spirit through ever denser planes of substance, by means of principles suited to each plane, until the physical is reached—when having acquired his fourth and "lowest" principle, the physical body, the Immortal Ego then stands as a full, seven-principled Individuality, ready to begin his upward spiral of *evolution* back to Spirit. Thus it is through the "personality" that he touches every point of life and gathers his harvest of learning from the contacts. But the contact is not simply that *he* may learn and thus accomplish his own spiritual evolution; also that he may imprint upon these points of life his own constructive thought, will and feeling, and impel *them* toward a higher degree of perfection.

How does he do this? By renunciation of the personality. Not in the sense of rejecting, but in the sense of accepting its function as *his* instrument over which he, the Real Man, is by nature the master. The place of the personality is a lesser one in the same way that the feet, in travelling a path, are of lesser importance than the traveller himself, who, if

he keeps his eye on the goal, will be automatically followed by his feet, which will get there, too!

So, in application, it would seem that only as a man "lets go" of those treasured "nuts," the desires of his personality, can he really achieve higher states of consciousness and at the same time, make of his personality an ever more perfect instrument through which deeper and deeper lessons may be learned. Perhaps in this way Spirit and Matter *do* meet on that plane which must resolve the riddle—the plane of Mind. As a man thinketh *thus,* so is he One.

(*b*) This appears to be a most interesting question when one attempts to discover adequate interpretations of the term "personality." The *Glossary* has it: "The *Personality* embraces all the characteristics and memories of one physical life, while the *Individuality* is the imperishable *Ego* which re-incarnates and clothes itself in one personality after another." Thus only the *personality* is egocentric, not the higher individuality. The one who has his perspective distorted is a man whose personality is "out of line" with the soul. Though the dictionary defines egocentric as meaning "centering in the ego, or self, viewed from one's own mind as center," this is not the "centering in the ego" which is referred to in Theosophy. A Theosophist seeks to think and view from his own mind "as a center," but feels that, in the process, he should not exclude other centers of consciousness from being just as vital as his own; he needs to realize at the same time his own intimate relation to them.

It is rather difficult for this student to think of Adepts or Masters as without distinction as far as "personalities" go. It seems that there must be some distinguishing elements in each which are his alone—a kind of personality, though under control. The statement, "Desire first arose in It," leads us to believe that there must be some connecting "love for life and living" which flows naturally through what we call personality. Therefore, it would seem to be quite possible that one's pleasant experiences need not necessarily be dropped, if not accumulated from an egocentric orientation, and if undue attachment to them is not manifest. One might feel an appreciation of life in an all-encompassing manner, excluding no thing in any way whatsoever.

The "tool" of the personality, which is a vital and necessary one, would be playing an active and satisfying role while at the same time connecting itself creatively and in proper proportion to the Individual-

ity. The almost universally sympathetic reaction one feels toward the fellow who is enjoying, to his full capacity, just plain living no matter what his circumstance, is perhaps, a healthy one, and one which should not be totally discarded for a "higher" goal of renunciation of all "earthly things." It appears that the problem lies in getting and maintaining proper emphases and proportions, rather than eliminating or ignoring a portion of one's nature. However, as was pointed out earlier, the egocentric situation is not a healthy personality, but rather a perverted one.

Another aspect which comes to mind is the difference between "self-love" and "selfishness." All the heroes in the Greek Myths manifested this self-love; they respected themselves and were not afraid, essentially, of any circumstances or person. Thus, such a "hero" is capable of loving other "selves" with a true understanding, whereas the selfish person really does not, and cannot, respect himself and therefore cannot respect and love others. So the personality, if given the *proper* attention, the *proper* seating in one's nature, can play an active, natural role without interfering with the progress of the Individual.

"Counteracting Karma"

Counteracting Karma completely, or becoming Karmaless, is accomplished by action on a universal basis, as only universal and selfless action can never give rise to reactions of a *personal* nature. Compassion, the law of Love eternal, is the heart and essence of Karma, and is that Supreme Force which, if made the motive power of one's life, is capable of at last freeing one from every adverse Karmic influence, and transmuting such effects into powers for good. As Krishna declared towards the close of his divine dialogue with Arjuna, finally resolving for his puzzled disciple the problem of right action and the nature of abstaining from action: "Deeds of sacrifice, or mortification, and of charity are not to be abandoned, for they are proper to be performed, and are the purifiers of the wise. But even those works are to be performed after having renounced all selfish interest in them and in their fruits; this, O son of Pritha, is my ultimate and supreme decision."

Note.—Owing to an oversight, this final paragraph was omitted from a student's article when it was printed in the September, 1958, issue.

ANCIENT TEMPLES

> It is a stupendous and appealing thought . . . to build a tiny central chamber as God's abode, a place so small that he must be alone, and then to surround it with squares, ever descending, ever enlarging, until a space has been enclosed that would hold enough of priests, of guards, of worshippers. . . .

ALL the religious monuments of old, in whatever land or under whatever climate, are the expression of the same identical thoughts, the key to which is in the esoteric doctrine. It would be vain, without studying the latter, to seek to unriddle the mysteries enshrouded for centuries in the temples and ruins of Egypt and Assyria, or those of Central America, British Columbia, and the Nagkon-Wat of Cambodia. If each of these was built by a different nation, and not one nation had had intercourse with the others for ages, it is also certain that all were planned and built *under the direct supervision of the priests.* And the clergy of every nation, though practicing rites and ceremonies which may have differed externally, had evidently been initiated into the same traditional mysteries which were taught all over the world.

In order to institute a better comparison between the specimens of prehistoric architecture to be found at the most opposite points of the globe, we have but to point to the grandiose Hindu ruins of Ellora in the Dekkan, the Mexican Chichen-Itza, in Yucatan, and the still grander ruins of Copan, in Guatemala. They present such features of resemblance that it seems impossible to escape the conviction that they were built by peoples moved by the same religious ideas, who had reached an equal level of highest civilization in arts and sciences. What architect will dare assert that the same hand which planned the Pyramids of Egypt, Karnak, and the thousand ruins now crumbling to oblivion on the sandy banks of the Nile, did *not* erect the monumental Nagkon Wat, or trace the hieroglyphics on the obelisks and doors of the deserted Indian village, newly discovered in British Columbia by Lord Dufferin, or those on the ruins of Palenque and Uxmal, of Central America? The Egyptian Karnak is twin-brother to the Carnac Bretagné, the latter Carnac meaning the serpent's mount. The Dracontia once covered the surface of the globe, and these temples were sacred to the dragon only be-

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NOTE.—Collated from standard theosophical texts.

cause it was the symbol of the sun, which, in its turn, was the symbol of the highest god—the Phoenician Elion.

The keys to the Biblical mysteries of old, the problems of psychology, physiology and the many "missing links" are all in the hands of the secret fraternities. They may be found in the time-worn granite pages of cave-temples. Except the initiates, no one has understood the mystic writing. And so stand these monuments like mute forgotten sentinels on the threshold of that unseen world, whose gates are thrown open but to a few elect. Stephens, indulging in the anticipation "that a surer key than that of the Rosetta-stone will be discovered," by which the American hieroglyphics may be read, says that the descendants of the Caciques and the Aztec subjects are believed to survive still in the inaccessible fastnesses of the Cordilleras—"wildernesses, which have never yet been penetrated by a white man—living as their fathers did, erecting the same buildings . . . with ornaments of sculpture, large courts, and lofty towers with high ranges of steps, and still carving on stone tablets the same mysterious hieroglyphics."

H. P. Blavatsky tells of "an island (in Central Asia), which for its unparalleled beauty had no rival in the world, which was inhabited by the last remnant of the race which preceded ours. The hierophants of all the Sacerdotal Colleges were aware of the existence of this island; there were many such colleges, and the old classic authors speak of them. There was no communication with the fair island by sea, but subterranean passages known only to the chiefs communicated with it in all directions. Tradition points to many of the majestic ruins of India—Ellora, Elephanta, and the caverns of Ajunta (Chandor Range)—which belonged once to these colleges, and which were connected by such subterranean ways." There is not a cave-temple in the country but has its subterranean passages running in every direction, and those underground caves and endless corridors have in their turn *their* caves and corridors. Why then could not Ellora, Elephanta, Karli and Ajunta have been built on the subterranean labyrinths? The ruins which cover both Americas, and are found on many West Indian islands, are all attributed to the submerged Atlanteans. As well as the hierophants of the old world, which in the days of Atlantis was almost connected with the new one by land, the magicians of the now submerged country had a network of subterranean passages running in all directions. Egypt had the "celestial labyrinth" whereinto the souls of the departed plunged, and also its

type on earth, the famous Labyrinth, a subterranean series of halls and passages with the most extraordinary windings. Herodotus describes it as consisting of 3,000 chambers, half below and half above ground. Even in his day strangers were not allowed into the subterranean portions of it as they contained the sepulchers of the kings who built it and other mysteries. The "Father of History" found the Labyrinth already almost in ruins, yet regarded it even in its state of dilapidation as far more marvellous than the pyramids.

It is very remarkable that all the cave-temples of India are to be found *inside conical rocks* and mountains. It is as though the ancient builders looked for such natural pyramids purposely. Is it a mere coincidence, or is it one of the rules of the religious architecture of the remote past? Everything seems to be calculated with geometrical exactitude. In neither the case of pyramids or caves are the entrances ever at the bottom, but always at a certain distance from the ground. But the construction of all the cave temples of India, whose history is lost in the darkness of time, is ascribed by the European archeologists to the Buddhists, and by the native tradition to the Pandu brothers. The theory which declares that all the cave temples of India are of Buddhist origin *is wrong.* If, among hundreds of Brahmanical gods, we find one statue of Buddha, it only shows that the masses of half-converts to Buddhism added this new god to the ancient Brahmanical temple. Druidical circles, Dolmens, the temples of India, Egypt and Greece, the Towers and 127 towns in Europe which were found "Cyclopean in origin" by the French Institute, are all the work of initiated Priest-Architects, the descendants of those primarily taught by the "Sons of God" justly called the "Builders."

The caverns of Ajunta, which are but 200 miles from Bombay, in the Chandor range, and the ruins of the ancient city of Aurungabad, whose crumbling palaces and curious tombs have lain in desolate solitude for many centuries, have attracted attention but very recently. Mementos of long by-gone civilization, they were allowed to become the shelter of wild beasts for ages before they were found worthy of a scientific exploration, and it is only recently that the *Observer* gave an enthusiastic description of these archaic ancestors of Herculaneum and Pompeii. The *Observer* says: "In a deep glen away up the mountain there is a group of cave-temples which are the most wonderful caverns on the earth. It is not known at the present age how many of these exist in the deep reces-

ses of the mountains; but 27 have been explored, surveyed, and to some extent cleared of rubbish. There are, doubtless, many others. It is hard to realize with what indefatigable toil these wonderful caves have been hewn from the solid rock of amygdaloid. . . . They rank very high as works of art. They extend over 500 feet along a high cliff, and are carved in the most curious manner, exhibiting, in a wonderful degree, the taste, talent, and persevering industry of the Hindu sculptors. These cave-temples are beautifully cut and carved on the outside, but inside they were finished most elaborately, and decorated with a vast profusion of sculptures and paintings. These long-deserted temples have suffered from dampness and neglect, and the paintings and frescoes are not what they were hundreds of years ago. But the colors are still brilliant, and scenes gay and festive still appear upon the walls. Some of the figures cut into the rock are taken for marriage-processions and scenes in domestic life that are represented as joyful. The female figures are beautiful, delicate, and fair as Europeans. Every one of these representations is artistic, and all of them are unpolluted by any grossness or obscenity generally so prominent in Brahmanical representations of a similar character."

Some writer has employed a most felicitous expression in describing the majesty of the Hindu archaic monuments, and the exquisite finish of their sculpture: "They built," says he, "like giants, and finished like jewelers."

Like all the cave-temples of India, the Bagh caverns are dug out in the middle of a vertical rock. Seventy-two steps mark the ascent. On reaching the top, one finds a whole enfilade of dark caves, through regular square openings, six feet wide. The first hall, or temple, is eighty-four feet square, and nineteen high. Twenty-four massive pillars form a square, six pillars at each side, and four in the middle to prop up the center of the ceiling, as the mass of the mountain which presses on it from the top is much greater than in Karli or Elephanta. There are at least three different styles in the architecture of these pillars. Some are grooved in spirals, gradually and imperceptibly changing from round to sixteen-sided, then octagonal and square. Others, plain for the first third of their height, gradually finish under the ceiling by a most elaborate display of ornamentation, which reminds one of the Corinthian style; the third, with a square plinth and semi-circular friezes. Straight before the entrance a door leads to another hall, which is oblong, with

hexagonal pillars and niches, containing statues—goddesses ten feet and gods nine feet high. After this hall there is a room with an altar, which is a regular hexagon, having sides each three feet long, and protected by a cupola cut in the rock. Nobody was admitted here except the initiates of the mysteries of the adytum. Similar rooms, one on top of the other, go up to the summit of the mountain. Then they take a sudden turn, and descend gradually to a whole underground palace, which is sometimes temporarily inhabited. Wishing to leave the world for a while and to spend a few days in isolation, the Raja-Yogis find perfect solitude in this underground abode.

On the opposite side of Khandala is situated Karli, which, according to the unanimous opinion of archeologists, is the most ancient and best preserved of Indian cave-temples. Khandala is nothing but a big village, surrounded by isolated peaks. One of them, on the opposite side of the abyss, resembles a long, one-storied building with a flat roof and a battlemented parapet. The Hindus assert that, somewhere about this hillock there exists a secret entrance leading into vast interior halls, in fact a whole subterranean palace, and that there still exist people who possess the secret of this abode. The majestic entrance, resting on four massive pillars which form a quadrangle, is fifty-three feet wide and is covered with ancient moss and carvings. Before it stands a "lion column." Over the principal entrance, its side covered with colossal male and female figures, is a huge arch, in front of which three gigantic elephants are sculptured in relief. The shape of the temple is oval. The central space is separated on each side from the aisles by forty-two pillars, which sustain the cupola-shaped ceiling. Further on is an altar, which divides the first dome from a second one which rises over a small chamber, formerly used by the ancient Aryan priests for an inner, secret altar. Two side passages leading towards it come to a sudden end, which suggests that, at one time, either doors or walls were there which exist no longer. To the eyes of a spectator standing at the entrance, the whole dagoba shines with light, and behind it is the impenetrable darkness where no profane footsteps were permitted to tread. Above the temple are two stories of caves, in which are wide open galleries, which come to an abrupt termination at solid walls. The guardians of the temple have either lost the secret of further caves, or conceal them jealously from Europeans. There are secret libraries and subterranean passages at Karli.

Gharipura (*Elephanta*) translated means "the town of caves" according to the Orientalists, and "the town of purification" according to the native Sanskrit scholars. This temple, cut out by an unknown hand in the very heart of a rock resembling porphyry, is a true apple of discord among the archeologists, of whom none can as yet fix, even approximately, its antiquity. How many generations of Hindus, how many races, have knelt in the dust before the Trimurti, your three-fold deity, O Elephanta? How many centuries were spent by weak men in digging out in your stone bosom this town of temples and carving your gigantic idols? Thanks to the fanaticism of the Portuguese soldiers, the chronology of the Indian cave temples must remain forever an enigma to the archeological world, beginning with the Brahmans, who say Elephanta is 374,000 years old, and ending with Fergusson, who tried to prove that it was carved only in the twelfth century of our era. Whenever one turns one's eyes to history, there is nothing to be found but hypotheses and darkness. And yet Gharipura is mentioned in the *Mahabharata.* In another legend it is said that Elephanta was built by the sons of Pandu. Centuries have passed, and will pass, and the ancient secret will die in the rocky bosom of the cave still unrecorded.

It is not necessary to be either a specialist, an architect, or an eminent archeologist, in order to be convinced that such temples as Elephanta are the work of Cyclops, requiring centuries and not years for their construction. In Elephanta it seems as if thousands of different hands had wrought at different times, each following its own ideas and fashioning after its own device. Why then should we not pay some attention to the explanations of the Brahmans? They say that this temple was begun by the sons of Pandu, after the great *Mahabharata,* and that after their death every true believer was bidden to continue the work according to his own notions. Thus the temple was gradually built during three centuries. Every one who wished would bring his chisel and set to work. Many were the members of royal families, and even kings, who took part in these labors. All three caves are dug out of hard porphyry rock. The first temple is practically a square, 130 feet six inches long and 130 feet wide. It contains 26 thick pillars and 16 pilasters. On the right hand side of the temple there is a corner stone, a lingham of Shiva in his character of Fructifying Force, which is sheltered by a small square chapel with four doors. Round this chapel are many colossal figures. According to the Brahmans, these are statues of the

royal sculptors themselves, they being door-keepers to the holy of holies. Each of the larger figures leans upon a dwarf, representative of the lower castes, which have been promoted by popular fancy to the rank of demons. . . .

To this day Science is ignorant on the subject of the Cyclops. They are supposed to have built all the so-called Cyclopean works whose erection necessitated several regiments of giants. They are called "Builders" and Occultism calls them the INITIATORS, who initiating some Pelasgians, thus laid the foundation for true Masonry. Herodotus associates the Cyclops with Perseus. Raoul Rochette found that Palemonius, the Cyclops, to whom a sanctuary was raised, was the Tyrian Hercules. Anyhow, he was the builder of the sacred columns of Gadir, covered with mysterious characters to which Apollonius of Tyana was the only one in his age to possess the key; and with figures which may still be found on the walls of Ellora, the gigantic ruins of the temple of Viswakarman, "the builder and artificer of the Gods." It is easy to see that the excavators of Ellora, the builders of the old Pagodas, the architects of Copan and of the ruins of South America, those of Nagkon-Wat, and those of the Egyptians, were, if not of the same race, at least of the same religion—the one taught in the oldest Mysteries.

There is not, perhaps, on the face of the whole globe, a more imposing mass of ruins than Nagkon-Wat, the wonder and puzzle of archeologists. And when we say ruins, the expression is hardly correct; for nowhere are there buildings of such tremendous antiquity to be found in a better state of preservation than Nagkon-Wat, and the ruins of Angkorthom, the great temple. Hidden far away in the province of Siamrap—eastern Siam—in the midst of a most luxurious tropical vegetation, surrounded by almost impenetrable forests of palms, cocoa-trees and betel-nut, "the general appearance of the wonderful temple is beautiful and romantic," says Vincent. "We whose good fortune it is to live in the 19th century, are accustomed to boast of the perfection and preeminence of our modern civilization; of the grandeur of our attainments in science, art, literature and what not, as compared with those whom we call ancients; but still we are compelled to admit that they have far excelled our recent endeavours in many things, and notably in the fine arts of painting, architecture and sculpture. We were but just looking upon a wonderful example of the two latter, for in style and beauty of architecture, solidity of construction, and magnificent and elaborate

carving and sculpture, the great Nagkon-Wat has no superior, certainly no rival standing at the present day. The first view of the ruins is overwhelming." Thus the opinion of another traveller is added to that of many preceding ones, including archeologists and other competent critics, who have believed that the ruins of the past Egyptian splendour deserve no higher eulogium than Nagkon-Wat.

"We entered upon an immense causeway, the stairs of which were flanked with six huge griffins, each carved from a single block of stone. The causeway is 725 feet in length, and is paved with stones, each of which measures four feet in length by two in breadth. On either side of it are artificial lakes fed by springs, and each covering about five acres of ground. The outer wall of Nagkon-Wat (the city of monasteries) is half a mile square, with gateways which are handsomely carved with figures of gods and dragons. The foundations are ten feet in height. The entire edifice, including the roof, is of stone, *but without cement, and so closely fitting are the joints as even now to be scarcely discernible.* The shape of the building is oblong, being 796 feet in length, and 588 in width, while the central pagoda rises some 250-odd feet above the ground, and four others, at the angles of the court, are each about 150 feet in height."

The above underscored lines are suggestive to travelers who have remarked and admired the same wonderful mason-work in the Egyptian remains. If the same workmen did not lay the courses in both countries, we must at least think that the secret of this matchless wall-building was equally known to the architects of every land. Compare for example with what Champollion wrote of Karnak in ancient Thebes: "The ground covered by the mass of remaining buildings is square, and each side measured 1,800 feet. One is astounded and overcome by the grandeur of the sublime remnants, the prodigality and magnificence of workmanship to be seen everywhere. The imagination, which in Europe soars far above our porticos, arrests itself *and falls powerless* at the foot of the hundred and forty columns of the hypostyle of Karnak! In one of its halls, the Cathedral of Notre Dame might stand and not touch the ceiling, but be considered as a small ornament in the centre of the hall."

Vincent's description of Nagkon-Wat in Cambodia continues: "Passing, we ascend a platform and enter the temple itself, through a columned portico, the façade of which is beautifully carved in *basso-relievo* with ancient mythological subjects. From this doorway, on

either side, runs a corridor with a double row of columns, cut—base and capital—from single blocks, with a double, oval-shaped roof, covered with carving and consecutive sculptures upon the outer wall. This gallery of sculptures, which forms the exterior of the temple, consists of *over half a mile* of continuous pictures, cut in *basso-relievo* upon sandstone slabs six feet in width, and represents subjects taken from Hindu mythology, from the *Ramayana*—the Sanskrit epic poem of India, with its 25,000 verses describing the exploits of the god Rama and the son of the King of Oude. The contests of the King of Ceylon, and Hanouman, the monkey-god, are graphically represented. There is no *keystone* used in the arch of this corridor. On the walls are sculptured the immense number of 100,000 separate figures. One picture from the *Ramayana* occupies 240 feet of the wall. In the Nagkon-Wat as many as 1,532 solid columns have been counted, and among the entire ruins of Angkor, the immense number of 6,000; almost all of them hewn from single rocks and artistically carved."

"But who built Nagkon-Wat? And when was it built? Learned men have attempted to form opinions from studies of its construction, and especially ornamentation"—and have failed. "Native Cambodian historians," adds Vincent, "reckon 2,400 years from the building of the temple. I asked one of them how long Nagkon-Wat had been built. 'None can tell when . . . I do not know; it must have either sprung up from the ground or been built by giants, or perhaps by the angels,' was the answer."

But there are perhaps many circumstances, trifling for archeologists unacquainted with the "idle and fanciful" legends of old, hence overlooked; otherwise the discovery might have sent them on a new train of thought. One is the invariable presence on the Egyptian, Mexican and Siamese ruined temples, of the monkey. And the date (2,000 years ago) is the more incredible because the pictures on the walls may be proved to belong to those archaic ages when Poseidon and the Kabeiri were worshipped throughout the continent. For our part, we may add that there are on the walls several repetitions of Dagon, the man-fish of the Babylonians, and of the Kabeirian gods of Samothrace. This may have escaped the notice of the archeologists who examined the place; but upon stricter inspection they will be found there, as well as the reputed father of the Kabeiri—Vulcan, with his bolts and implements, having near him a king with a scepter in his hand, which is the counter-

part of the "scepter of Agamemnon," so called. In another place we find Vulcan, recognizable by his hammer and pincers, but under the shape of a monkey, as usually represented by the Egyptians.

Now, if the Nagkon-Wat is essentially a Buddhist temple, as some think, how comes it to have on its walls *basso-relievos* of completely an Assyrian character; and Kabeirian gods which, although universally worshipped as the most ancient of the Asiatic mystery gods, had already been abandoned 200 B.C. and the Samothracian mysteries completely altered? Whence the popular tradition concerning the Prince of Roma among the Cambodians, a personage mentioned by all the native historians, who attribute to him the founding of the temple? Is it not barely possible that even the *Ramayana* itself is but the original of Homer's *Iliad?* In such a case, even Hanouman, the monkey-god, would be but Vulcan in disguise; the more so as the Cambodian tradition makes the founder of Angkor to come from Roma, which they place at the western end of the world, and that the Hindu Roma also apportions the west to the descendants of Hanouman. To conclude, the assertions of certain archeologists who find no resemblance between the temples of Central America and those of Egypt and Siam leave the symbologist, acquainted with the secret language of picture-writing, perfectly unconcerned. He sees and reads their history and affiliation in signs imperceptible to the uninitiated scientist.

The Temple Idea

I am not one of those who thinks that temples are only the expression of certain vested interests. I am more concerned with the temple-idea. If thought is a reality, several minds and hearts tuned to a particular attitude of aspiration and devotion are bound to produce tremendous results. Certain great centres have been chosen by Great Seers as most effective for the purpose of achieving certain definite results in the common life of a community. These centres of great occult power became channels for certain types of influences from on high to flow through, not only to the people gathered there, but to all the surrounding locality.

—R. Srinivasan, *Bhavan's Journal*

FREEDOM OF THOUGHT

THE teachings of Theosophy have always stressed the need for freedom of thought, and while many political bodies boast of the freedom of thought among their members, it is questionable just how far such freedom extends beyond the limits of propaganda and "brain washing" which, while not entirely destroying freedom of thought, seriously curtail its operation. Many who believe they think freely will find that their thoughts have been influenced, if not actually directed into certain definite channels from which escape is difficult.

It has been said that no one was ever converted to Theosophy, each one who comes into it does so because he finds in Theosophy an extension of existing beliefs. This statement was clearly not intended to indicate that each one who enters the field of theosophical study and practice does so because he finds in it a confirmation of any sectarian beliefs, but because he recognizes in Theosophy an extension of the ideas which true freedom of thought has built into his soul memory. And, because it is "soul" memory, and not "personal" memory, he is able to recognize truth wherever it may be found, even in sources generally considered unpopular or obscure. The average sectarian insists that he has the only truth and that no expression from a "heathen" source could possibly be true, if contradicting his cherished beliefs.

The Second Object of the original Theosophical Society, accepted by all theosophical bodies, has done much to free our minds from sectarian influences and has helped to point to the great truths underlying all religions and all true philosophies. More important, it has shown us how to detect the errors and speculative elaborations which often overlay the great underlying truths. Thus, the pursuit of the Second Object, if carried out with the teachings of Theosophy as the basis for investigation and comparison, may contribute much toward real freedom of thought, and if we intelligently relate the Three Objects of the Society to the Three Fundamental Propositions of the Secret Doctrine we have the means of evaluating any form of expression, scientific, religious or philosophical.

It is especially in evaluating propositions in regard to Theosophy that freedom of thought is needed. That freedom of thought has been hampered or discouraged in some quarters is a fact that is not available

to those who have never been permitted access to the true teachings, the only real basis for comparison. It is suggested as a proposition that some have used their own freedom of thought to deny that same freedom to those who seek the *truth.* It is strange that some who urge seekers to be "broad-minded" in evaluating the works of student writers or speakers are themselves too "narrow" to offer a basis for comparison with the original teachings of the *Knowers.* Freedom of thought is one thing, freedom of choice quite another, and if we encounter anyone who urges us to think freely about Theosophy, he should in honesty also encourage us to choose freely, regardless of how the choice should affect him, his party, or his beliefs.

We have freedom of choice only when we have opportunity to choose. If freedom of choice is denied to seekers for truth, is it their karma or that of those who have withheld opportunity? That many seekers have succeeded in breaking through the barriers which have been imposed on them, and have found the true line, may be an indication of where karmic responsibility rests. Those who have the truth, and know that it is the truth, have a karmic responsibility for offering the means of finding the truth to those who seek. So, the true Theosophist will always condemn error, but he will never condemn the erring—he has erred too often himself—and he knows that the erring ones are himself, in the fact of Universal Brotherhood. Thus the way is left open for others, as it is for ourselves, to exercise "freedom of choice" of Teachers when the opportunity comes—and it is not true that opportunity knocks only once. The very fact that reincarnation is a necessary process in nature indicates the need for repeated opportunities.

One of the factors which prevent many from exercising freedom of choice is prejudice. One may be prejudiced against certain persons or things because of his own personal experience with them, but again, prejudice can only exist where the fact of Universal Brotherhood is left out of the consideration. Also, one may be prejudiced because he has accepted the prejudices of others without examining either facts or motives. Where such prejudices have been accepted one may have used his freedom of choice, but not intelligently. It is because of prejudices of this type that the reputations of some of the greatest contributors to and sacrificers for the Cause of Theosophy have suffered, and their teachings of Theosophy have suffered at the hands of their traducers.

Turning now to the hopeful signs which are becoming more apparent

as time passes: Members of the various theosophical bodies now show some willingness to find a common ground, realizing intuitively that it exists, and has always existed. Since each type of organization has its own bases for existence, the common ground will not be found in method, organization, leadership or following, but, even so, unity in diversity may exist in increasing degree as the true teachings are recognized and restored—and used. *The Bhagavad-Gita* gives its helpful suggestion, "Seek this wisdom by doing service, by strong search, by questions, and by humility; the wise who see the truth will communicate it unto thee, and knowing which thou shalt never again fall into error, O son of Bharata. By this knowledge thou shalt see all things and creatures whatsoever in thyself and then in me."

In this Kali Yuga, Truth may be unpopular, and sectarianism rampant, in Theosophy as elsewhere, but where Right Thought and Right Motive exist the difficulties of this age may be overcome, and the eventuality need never be in doubt if we remember,

> Truth crushed to earth will rise again,
> The eternal years of Time are hers,
> But Error, wounded, writhes in pain
> And dies among her worshippers.

For Socrates, education is nothing less than the art of right living. As such, it calls for the strictest self-examination. Indulgence in personal pleasures ("getting the most out of life," as we say) and total surrender to the service of the State (good citizenship as the Greeks understood it) are alike foreign to it. If he is to be free and happy, man must neither give way to those self-regarding tendencies which would make a hedonist of him, nor must he be careless enough as to delegate to others that spiritual responsibility which he alone can discharge.

—K. RICHMOND, *Socrates and The Western World*

ON THE LOOKOUT

Religion Without Partisanship

An Associated Press dispatch by George W. Cornell highlights the controversy now proceeding among Unitarians: Dr. Dale Dewitt, Regional Director of the American Unitarian Association, has recently argued that "since we're a free religion, those in it should not have to bear the Christian label." Dr. Donald Harrington of the Community Unitarian Church in New York has similarly stated: "It's not possible to set one of the great faiths above the others. We're not less Christian than anybody else, but more than Christian. We're actively looking for truth and insight from all faiths. The Christian element of exclusiveness will be washed out in the next 50 years."

An Interesting Karma

According to Mr. Cornell, such discussions have been proceeding and gaining in momentum since 1950. At that time "the National Council of Churches, which embraces the major Protestant denominations, set belief in Jesus as 'Divine Lord and Savior' as a requirement for membership. This kept Unitarians and Universalists out, since they don't demand acceptance of Jesus as divine. Many see him only as a great spiritual teacher. This concept has attracted many people reared in Judaism." As was to be expected, the Unitarians, who have a definitely Christian background, were faced with a philosophical dilemma, relevant to which is the fact that many of the affiliates of the Unitarian and Universalist churches are also devotees of Emersonian thought. When the National Council of Churches excluded Unitarian participation because the latter refuse to accept a dogmatic view of the status of Jesus, this naturally caused Unitarians to wonder whether they could themselves be guilty of exclusiveness at another level of religious definition.

This unusual development—the honest asking of whether Unitarians wish to be categorized as exclusively Christian—seemed to call for some research on the part of Lookout editors. Background reading on the Unitarians indicates progressive movement toward the theosophical perspective, motivated by the highest philosophical aims.

HISTORY

The Unitarian movement began within Congregationalism during the eighteenth century, and was a spontaneous expression rather than an organized endeavor. Although sometimes spoken of by other Christians as "outlaws," the Unitarians have gained increasing respect from liberal-minded Americans—both Christian and agnostic. The American Unitarian Association was founded in 1825 and a National Congress organized in 1865, neither of these steps being taken to create a rivalry with orthodoxy, but rather to afford a common ground for those who felt that religion must be distilled by each one in the crucible of his own reason.

After the formation of the Theosophical Society in 1875, a natural rapprochement took place between a number of Unitarians and Theosophists, the platform of the Theosophical Society being likewise hospitable to the concept of *individual* religion. Many Unitarians were intrigued by the Theosophists' extension of respect for religious convictions to include Buddhist, Hindu, and other world faiths, and, for a time, Theosophists appeared before Unitarian congregations to explain the Theosophical program, while Unitarians were particularly welcome at Theosophical discussions.

A GENUINE CONVICTION IN BROTHERHOOD

That the Unitarian movement and a parallel development of philosophical orientation among Universalists constitute the beginning of a fulfillment of H. P. Blavatsky's prediction—that in "a few centuries more there will linger no sectarian beliefs"—is readily apparent.

An amazing growth is now noted in the influence of the Universalist-Unitarian alliance. For instance, by October, 1957, the New York *Times* reported a three hundred per cent increase in the Unitarian rolls over a twenty-year period, reaching membership of one hundred thousand. (This increase set a national record in proportion of gain.) The Universalists, by 1956, had reached an inclusive membership of seventy thousand. What of the Universalist credo? They have defined themselves in this fashion:

> A democratic religious body believing in the worthiness of man and his ability to create the good of life (Kingdom of God) for all men in this world, Modern Universalism emphasizes confidence in God and human nature, the universality of truth, the use of the scientific

> method in the quest for wiser human relationships, the right of each member to formulate his own philosophy of religion and the universal religious truths found in all the great world religions.

A Significant Controversy

Illustrative of the temper of Unitarian liberalism is the story of a constructive debate which took place three years ago. In 1956, a persuasive minority of Unitarians argued for a change of name for the leading Unitarian publication, a dropping of the designation "Christian" from the *Christian Register*—which became, after May 23, 1957, the *Unitarian Register*.

The resolution which called for a change in the name of the *Christian Register* was submitted by the Unitarian Church of Arlington, Virginia. An editorial in the *Unitarian Register* for June, 1957, gave fair statement of the central thesis underlying the proposal, noting that the resolution affirms that "it is our desire as Unitarians to encourage all religious liberals, regardless of cultural background or religious tradition" and that identification of either publication or a church as Christion may "create a misleading impression that our churches and fellowships are exclusively for individuals who fully accept the primacy of the Christian religious tradition."

"Are Unitarians Christians?"

Discussion of the central issues revolving around this specific point, however, has been proceeding in Unitarian circles for quite some time. The *Christian Register* for February, 1956, for example, contains an article titled "Are Unitarians Christians?", contributed by Dr. Paul Schilpp, professor of philosophy at Northwestern University. As Dr. Schilpp there pointed out, it was not the Unitarians who first insisted upon a distinction between "Christian" and "Unitarian." He wrote:

> The World Council of Churches have discouraged the admission of Unitarianism on the basis of the claim that Unitarianism is not Christian. Now it is easy to see, of course, that our question can very readily and categorically be answered in the negative if one accepts the definition: "A Christian is one who believes in the Trinity," or "A Christian is one who believes that Jesus of Nazareth, called Christ, was God." Obviously, if "Christian" is thus defined in the first place, there can then no longer be any question that Unitarians are *not* Christians, since their very name is a denial of the doctrine of the Trinity, and thus of the deity of Jesus.

NON-PARTISANSHIP

The student of Theosophy is bound to feel a deep respect for the Unitarians, who, despite a natural feeling of identification with the Christian tradition, have determined to seek a wider basis for a religious platform. Not as rebels against Christianity, but as philosophers, they long opposed literal interpretation of the virgin birth of Christ, his physical resurrection, and his exclusive participation in the Godhead. And the real point is that most Unitarians were inclined by emotional preference to the Christian tradition. Here we have a most interesting development, for, as Edith Hamilton has pointed out in her detailed contrast between the Greek and the Roman orientations, the setting of the Christian church as a Roman institution subverted the true democratic values which would have been dominant had Christianity developed in a Greek setting. Enough Unitarians have been men of principle to illustrate just what would have happened if the Platonic and Socratic points of view were united with whatever genuine inspiration may be derived from the life of Jesus.

NO DOGMAS

Concluding his article, "Are Unitarians Christians?", Dr. Schilpp suggests that a true identification with the Christian tradition necessitates a comprehension of the basic principles for which Jesus of Nazareth stood; for though Mohandas Gandhi refused to be called a Christian, he certainly must be recognized as one of the greatest embodiments of the Christian spirit. After pointing this out, to show that the true follower of Jesus must be entirely non-sectarian, Dr. Schilpp returns to the debate concerning the name of the Unitarians' magazine—and here Dr. Schilpp is thoroughly Platonic:

> Now you can, of course, have it your own way. Neither in a Unitarian magazine nor in a Unitarian pulpit would I care to be dogmatic. In other words, you will have to make up your own mind on the question of whether or not Unitarians are Christians. But it seems to me that in making this decision you have two choices: either to accept the criteria of orthodoxy and right beliefs as set down by the World Council of Churches and many of the so-called Christian denominations; or to go back to the one whom these people say they worship, the one they claim as the founder of their religion, and accept the test which he laid down: "By their fruits, ye shall know them. By this shall all men know that ye are my disciples, that ye love one another."

"Unitarian Horizons"

The first editorial appearing under the masthead of the *Unitarian Register* (in the mid-summer, 1957 issue) embodied the integrity of the Unitarian tradition. Though the editor does not seem to have felt a personal need for the change, he wrote:

> With this issue, a publication that has had a long and honorable existence for something over a century and a quarter appears under a new name. The *Christian Register* is now the *Unitarian Register.*
>
> The basic principle of our associated religious life, in the local churches and in the denomination, is the right of each individual and each church to hold and affirm whatever opinions and beliefs commend themselves as true and important. Even if it should be attempted, no action by any meeting of the Association could abrogate in any degree that fundamental right, and certainly no such attempt was made this year. No resolution passed at any annual meeting can make me "more" Christian or "less" Christian than I actually am; and no such resolution can affect in any degree the right of any of our churches to decide for itself the measure of significance which it will give to the Christian element in its own tradition.

"Emotional" Response in Plants

A Reuters dispatch from New Delhi (Los Angeles *Times,* Nov. 5) reports continued experiments of Dr. T. C. N. Singh on the emotional response of plants to music, adding little, however, to the account given in Lookout for August, 1958. The *Times* item does mention that "the sound of an electric bell can excite the seeds of rice and chicken-pea and cause their germination several hours earlier than normal"—a point not specifically stated in the Lookout item. The *Times* reports:

> Tapioca and sweet potato which grew up under the constant bombardment of sound waves emitted by recorded music showed a 40% increase in their yields. Rice treated to Indian classical music produced 50% [more than that] grown away from the influence of music.
>
> Recorded violin music broadcast to standing tobacco plants resulted in a similar increase in the tobacco crop. Ornamental plants and flower seedlings also are sensitive to music, Dr. Singh claims. Cosmos, marigold, aster, petunia and other plants treated to music produced better flowers and lasted longer. . . .
>
> Dr. Singh explains that the sound waves produced by musical vibrations bombarded the plant's cell walls. This disturbance in turn agitates the sensitive protoplasm and nuclei inside the cells and causes them to react in such a way as to accelerate the growth of the plant.

EARLIER LABORATORY EXPERIMENTS

Dr. Singh's experiments are based on the earlier work of Dr. Jagadis Chunder Bose, one of whose books, *The Motor Mechanism of Plants,* describes in minute detail numerous experiments on various plants; experiments in which, by using very sensitive instruments, Dr. Bose investigates "the motor mechanism of the plant as compared and contrasted with that of the animal." Dr. Bose explains why the study of plant physiology is important:

> The importance of plant-physiology lies in the prospect that the study of life in the simpler plant-organisation may lead to the solution of many perplexing problems in the physiology of highly complex animals. This will be in case it can be shown that the fundamental physiological mechanism of the plant is identical with that of the animal.

MOTOR EXCITABILITY POSSESSED BY ALL PLANTS

Dr. Bose sums up the evidence accumulated in his book:

> It has first of all been demonstrated that the familiar and striking movements of "sensitive" plants are accompanied by all the physiological signs . . . which are characteristic of the contraction of animal muscle. It must therefore be concluded that the motile organs of these plants include a tissue which closely resembles animal muscle in its properties.
>
> It has also been shown that ordinary, non-sensitive, plants respond to stimulation by movement which is not always perceptible, but can be detected by sensitive apparatus with high magnification. Their response has been shown to be accompanied by all the physiological signs which are characteristic of that of sensitive plants. Moto-excitability is therefore not limited to certain plants, but is possessed by them all.

MOTO-EXCITABILITY, A FUNCTION OF PROTOPLASM

Dr. Bose continues:

> It has been further demonstrated that just as in the animal body there is a rhythmic peristaltic movement of internal organs concerned with the circulation of the blood and with the propulsion of food along the alimentary canal, so also in the plant-body there is a similar peristaltic movement in a tissue distributed throughout it, which constitutes the organ of the propulsion of the sap. All the experimental conditions which affect the movement of the heart or the stomach of the animal have been proved to affect in just the same way the activity of the tissue effecting the propulsion of the sap in the plant. Here again similarity of behavior justifies the assertion of physiological identity.

> Nor is this identity surprising; for there is a common factor in the motor mechanism of plant and animal, the moto-excitability of the protoplasm of which they both consist.

Dr. Bose's work helps us to see how the One Life expresses itself according to inherent Law at different levels of perception and in forms of varying complexity.

Strange Effect of Sun's Rays on Plants

An interesting excerpt from Ellen McCaffery's *Astrology* has been sent to us:

> Some years ago the Principal of the International College of Chromatics of London, sent me an invitation to a lecture given before one of the learned societies of Great Britain by a retired British army officer who had lived for a number of years in South Africa. I regret that I have not been able to remember his name. He produced flowers and plants, which he had preserved in books and between glass, also photographs. He amazed the learned group by demonstrating several things:
>
> 1. That by screening flowers with blue gauze at various periods during the day, of from a few minutes to one hour, he had been able to change the color of plants.
>
> 2. That by screening he had also been able to change the shape of various parts of flowers.
>
> 3. That by screening for one hour in the morning, when the Sun was at a particular angle (I think he said about 42 to 45 degrees) in his garden in South Africa, he was able to kill his plants.
>
> I have always regretted I did not take notes of this lecture, for it was the clearest and most effective demonstration I have ever known of the fact that *the Sun's rays are not the same during different parts of the day.*

This seems to be an example of one aspect of vegetable consciousness of which H.P.B. says "Nature taken in its abstract sense, *cannot* be 'unconscious,' as it is the emanation . . . from ABSOLUTE consciousness. Where is that daring man who would presume to deny to vegetation and even to minerals a *consciousness of their own?* All he can say is, that this consciousness is beyond his comprehension." (*S.D.* I, 277fn.)

Biological Rhythms

An item in the Los Angeles *Times,* Dec. 29, 1958, reveals the fact that the fascinating sensitivity of all living organisms to the "rhythms of nature is under the constant scrutiny of biological scientists. Re-

porting on the evolution of a new theory by Dr. Frank A. Brown, a Northwestern University biologist, the *Times* says:

> Apparently there is a biological rhythm which exerts its influence on nearly every life process in all living things. For the last 50 years —ever since the persistent rhythms have been under investigation in laboratories—the assumption has been that the timing mechanism which controls these actions is present within the organism.

BIOLOGICAL CLOCK THEORY CHALLENGED

Dr. Brown sought to demonstrate that tidal conditions within active organisms result from a sensitivity of the organism to the larger rhythms of nature, rather than from a secret "biological clock" within the organism. In the attempt to substantiate his thesis, Dr. Brown demonstrated by experiment that the psychic intelligence of plants and animals is more complex and wonderful than is usually realized. The *Times* account continues:

> Professor Brown selected a variety of life forms, ranging from salamanders to potatoes, and in experiments was able to show that living things in so-called constant conditions of light, temperature and pressure still had access to outside information.

BETTER THAN THE WEATHERVANE?

> Although the potato, for example, was hermetically sealed in a barrel of water maintained at a constant temperature, the researcher was able to show that the vegetable was aware of barometric pressure changes. By means of special recording devices sealed in with the potato, Professor Brown discovered that the metabolic rate of the potato varied inversely with the barometric pressure.
>
> Furthermore, he found that by observing the metabolic rate of the potato he was able to predict two days in advance what the barometric pressure would be. The sealed-in vegetable also somehow knew what the temperature was outdoors. Thus, the higher the temperature rose outside, the greater was the amplitude of the daily metabolic fluctuation.

INFALLIBLE ON THEIR OWN PLANE

"The potato was not the only organism which showed metabolic changes corresponding with the barometric pressure," says the *Times*. "Every living thing studied—from carrots to seaweed and from crabs to rats—showed the same ability to predict changes in atmospheric pressure." For example:

Using fiddler crabs, Professor Brown has been able to show the possibility of modifying or manipulating living rhythms. These crabs characteristically change color under certain conditions. Placing them on ice stops the color change. When removed from the ice they start their color change exactly where they left off, but with the phases delayed by the number of hours of chilling.

Crabs which changed on Eastern Standard Time continued the process on that time even when flown to California—provided they were not exposed to light. But when they were exposed to California light, the color cycle was reset to Pacific Standard Time.

Another Instinctive Timekeeper

The New York *Times,* Oct. 26, 1958, notes a report given by Dr. Elwood S. McCluskey, Stanford University biologist, to the American Association for the Advancement of Science at Washington, D.C. The *Times* says:

Ants carry watches. Rather, precise time detectors, built somehow into their nervous systems, give the signal for peaks of activity at certain hours, which differ with each species. The "watches" apparently make the insects independent of the natural coming of light and dark.

Dr. McCluskey cited as an example the leaf cutter ants of the American tropics. The workers forage all day, starting at dawn. An hour before each day they are at the nest entry, ready to start their labors. But they cannot be brought out by artificial light simulating dawn.

The Universality of Periodicity

Setting of the "watches," Dr. McCluskey said, may be tied up with the nuptial flights of the insects, but in some way the time mechanism is retained even when these flights no longer take place.

Dr. McCluskey studied two species, the Argentine and the harvester ant, in a room with constant temperature and with alternating light and darkness. Under these conditions the males of both species exhibit a sharp daily activity peak, but at opposite ends of the light period. Varying the period of light makes no difference in the work habits of the ants.

There is evidence of somewhat similar time mechanisms among bees, the biologist said.

Mechanism or Intelligence?

This sort of biological study seems to lead some scientists *away* from mechanism, even though the "mechanics" of behavior are under scrutiny; for the intricacies of intelligence which the experiments reveal

suggest that living creatures, *if* machines, are certainly "machines of a celestial pattern." Many naturalists have been led by the very magnitude of the wonders of nature to sense the supra-physical beyond the physical in even the tiniest of organisms. As Joseph Wood Krutch pointed out, moreover, the tendency to belittle man as "nothing but" a conditioned being, not only has dangerous consequences in social doctrine, but fails to give a true picture of just how animals actually evolve. In *The Great Chain of Life,* Krutch wrote:

> There is an old story about a nineteenth-century physicist who complained that the human eye was a very clumsy optical instrument and that he could make a better one. The classic reply, "But you could not make it see," gains new point from what is known about the protozoan "eye." Animals, so it seems, did not learn to see because they developed what we call an eye. On the contrary, they developed eyes because they were already able, in some sense, to see. And this ability to see is not in any way explained or accounted for by the fullest understanding of the optical principles involved in the highly developed eye itself.

AN OLD CONTROVERSY TO BE SETTLED

"Science will know within a few years whether creation of the universe occurred at one swoop or is still going on," says the Los Angeles *Times* (Dec. 15, 1958), basing its statement on a lecture given by Prof. Alfred Lovell, one of Britain's foremost astronomers. The *Times* continues:

> The answer, said Prof. Lovell, will come from giant radio-telescopes which will look into the edge of the universe—and into the past. . . .
>
> He said a radiotelescope which could count galaxies several thousand million light-years away would in effect be counting them as they existed several thousand million years ago.
>
> If the universe was created in entirety at one time, he said, it should be getting steadily less dense—because it is expanding and the total content of matter was fixed at creation.
>
> But if creation is continuous and still taking place, the distribution of distant and near galaxies should be equal, he asserted.

While dogmatic theologians may well await results of radiotelescopic observation with a degree of trepidation, Theosophists will confidently expect *some* confirmation of "the Eternity of the Universe *in toto* as a boundless plane; periodically 'the playground of numberless Universes incessantly manifesting and disappearing'."

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